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dance, hypnosis, fasting, penance and chastisement, vows, and kindred practices of all sorts. At certain epochs in the Orient and in the Occident the world has pullulated with artificially made ecstasies, from harmless quietists to howling dervishes. Russia has even now her epidemics of ecstasy. The ghost-dance of the Plains Indians has fellows all over the globe. The ecstasy of the word begins in the hoary chronicles of Egypt and is scarcely dead anywhere. The soul-moving *raptus* and not the measured *ordo* makes history now as ever. Ecstasy is the *sine qua non* of the societies of war and of peace. It is the very life of education. Art scarcely exists except through it, and without it religion dies. In the name of ecstasy innumerable crimes have been committed, but, like liberty, it is indispensable to man. The trail of the serpent is over many of its deeds, and brutality and immorality have often been its hand-maids. But we must agree with Dr Achelis when he says (p. 236): "In spite of all aberrations ecstasy has led human beings to the noblest and highest cultural properties and ideals, which the commonplace limited *niveau* would never have been able to produce." Through real ecstasy, to the lasting benefit of the race, we are more of ourselves than else were possible. To the psychologist and the anthropologist this book should be very welcome. It is a charming discussion of that "art" by which some of our kind succeed in falling lower than the beasts, and others in becoming as the gods themselves. ALEXANDER F. CHAMBERLAIN.

A New Voyage and Description of the Isthmus of America. By LIONEL WAFER. Reprinted from the Original Edition of 1699. Edited by GEORGE PARKER WINSHIP, Librarian of the John Carter Brown Library. Cleveland: The Burrows Brothers Company, 1903. 8°, 212 pp., ills.

The original edition of Wafer's *New Voyage* is so scarce that students of the history of the buccaneers and of the native inhabitants of the Panama country have hitherto had little opportunity of consulting it, hence this verbatim reprint, with an excellent introduction and many notes, is a welcome addition to the available sources of information on these topics.

By reason of his knowledge of surgery and physic, Wafer was enabled to ingratiate himself with the aborigines among whom he was thrown on various occasions while an active spirit in the not altogether gentle profession of buccaneering, particularly during the early part of 1681 when, owing to a mishap which caused him to be left behind, he came in intimate contact with a friendly body of the savages. This circumstance gave

the author unusual opportunity for observation, and the considerable information regarding the aboriginal life which his record contains indicates that he made good use of his facilities and his faculties; for in addition to the incidental allusions to the Indians and their customs throughout, an entire chapter (pp. 131-172 of the reprint) treats "Of the Indian Inhabitants; their Manners, Customs, etc." Herein lies the great value of the book to the student of American ethnology.

The physical character of the Darien natives of the period is quite minutely described. The men were tall, well formed, and active, according to Wafer, who remarks that he "never saw among them a crooked or deformed person." The women were short and thick, the young women "very plump and fat, well-shap'd; and have a brisk eye." Hair dressing is treated in detail. It was the custom of the women to eradicate the hair of the men (save that of the head and the eyes) by means of two little sticks used as tweezers. "But the men upon some occasions cut off the hair even of their heads . . . by way of triumph, and as a distinguishing mark of honor to him who has killed a Spaniard, or other enemy." The warrior then also paints himself black, continuing in this somber state until the next full moon.

Instances of albinism are recorded, notable chiefly for the high proportion of cases prevailing — "one to two or three hundred." (The Zúñis of New Mexico, who numbered about 1600 in 1888, had eight albinos among them — an equally high proportion.) These curious people, who were regarded as "somewhat monstrous" by the others, were "beset all over, more or less, with a fine short milk-white down, which adds to the whiteness of their skins." This abnormality was caused, the Indians thought, by the mother "looking on the moon at the time of conception."

Body-painting was engaged in to a large extent, the women being the artists and animate objects forming the favorite themes. One in forty of the men was tattooed. The men usually went entirely naked, while the women wore a clout or short kilt; yet, as is generally the case with children of nature, they were "both a modest and a cleanly people." While at ceremonial feasts or in council the men always wore a crescentic plate or disk of gold or silver attached to the septum and hanging over the mouth, although while actually eating the plate was removed. On ordinary occasions the disk was not so large, and was not removed during meals. The women wore a ring in the same manner, the metal, like that employed by the men, varying with rank or with the occasion. The head-men sometimes wore two immense gold plates suspended from each ear, while the

chief in council wore "a diadem of gold-plate, like a band about his head, eight or nine inches broad, jagged at top like the teeth of a saw, and lined on the inside with a network of small canes." Thus in detail does the author describe the various treasured ornaments of these Indians, many of which must have been remarkable in the extreme.

It is not possible to do more than barely to enumerate the subjects of ethnologic interest described by Wafer, all of which are recorded with more or less fulness. Their houses (of jacal and usually isolated), fortifications or "war-houses," plantations and husbandry are described. Maize was the staple product, and from it they brewed a drink which was very intoxicating. They made also a drink called *mislaw* from plantains, both ripe and dried. Yams and potatoes also were cultivated. As usual, the women were the horticulturists; they performed likewise the more strictly domestic labor, and although they were "little better than slaves to their husbands, yet they do their work readily and cheerfully." Notwithstanding these conditions, which Wafer comprehended far better than many present-day writers on our Indian tribes, the domestic relations were felicitous, for the author "never knew an Indian beat his wife, or give her any hard words." Women customs; birth, nurture, and education of children; their dexterity; the indulgence of parents; the employment of girls and their modesty; weaving (a woman's occupation); basket making (a vocation of the men); marriage customs (the ceremony, wedding feasts, plurality of wives, adultery, etc.), are all discussed, as are feasts and meals in general, men's employments, dancing, women's diversions (including "their care of their drunken husbands"), hunting expeditions, provisions, meat curing and cooking, the manner of eating, traveling, computation of time, and "numbers and calculations" (with numerals 1 to 13, 20, 40). Wafer found "some affinity, not in the signification of the words . . . but in the pronunciation," between the "Daríen Indians language" and the "High-Land language" of Scotland. Twenty-three native words and phrases which he could recall are recorded.

One of the plates bears the legend "Savage Sculp. The Indians maner of Bloodletting," and is illustrative of an interesting performance which the author witnessed, consisting of shooting small gaged arrows into the naked body of the patient, "up and down, as fast as he can, and not missing any part." Another plate portrays "the Indians in their robes in council, and smoaking tobacco after their way." The custom consisted of rolling a cigar the thickness of the wrist and two or three feet in length; this was lighted by a boy who then blew the smoke through the great roll "into the face of every one of the company or

council, tho' there be 2 or 300 of them." The recipients, forming a funnel about their noses and mouths with their hands, snuffed the smoke up "greedily and strongly as long as ever they are able to hold their breath, and seeming to bless themselves, as it were, with the refreshment it gives them."

Wafer's *New Voyage* is of absorbing interest and in its modern form is of added value to the student of ethnology and history. The Introduction (pages 7-24), by George Parker Winship (who also adds many elucidatory notes throughout the volume), is as worthy as one would expect from the author of the now classic *Coronado Expedition*, with which the readers of this journal are most familiar. The publishers have done their full share to produce a book quite in keeping with their well established reputation.

F. W. HODGE.

The Indians of the Painted Desert Region. Hopis, Navahoes, Wallapais, Havasupais. By GEORGE WHARTON JAMES. Boston: Little, Brown, & Co. 1903. 12°, xxi, 268 pp., 65 pl.

The Painted Desert of the author is not the comparatively restricted area in Arizona generally so designated, but the vast region bounded in a general way by southern Utah and Colorado, central New Mexico, eastern California, and the heart of northern Mexico. Of all the Indians of this great arid stretch, however, Mr James does not pretend to treat, confining his attention to the Hopi, Navaho, Walapai, and Havasupai. Of the first two of these tribes much has already been written, especially (for the Hopi) by Fewkes, Dorsey and Voth, Stephen, the Mindeleffs, and Hough, and (for the Navaho) by Matthews, but the interesting Walapai and Havasupai have been almost totally neglected, and on this account especially is *The Indians of the Painted Desert Region* of interest to students of the Southwest and of the aborigines.

The book is of the nature of a personal narrative, and as the author has had long and more or less intimate association with the tribes of which he treats, it contains much that has hitherto been unknown. It is illustrated with sixty-five beautiful half-tone plates from photographs, which lend much to its usefulness and attractiveness. The book is commended to the general reader in search of information on the wonderland of our Southwest and its native inhabitants, and will be found serviceable by the professional student desirous of learning something of two tribes that hitherto have been known little more than by name. A list of more than fifty books and articles pertaining to the subject concludes the volume.

F. W. HODGE.